

Theology vol 80.

*God's goodness, the joy and wonder of
his People.*

A
S E R M O N

PREACHED April 23, 1789,

AT

ST. PANCRAS' CHURCH,

BY

THE REV. HENRY MEAD, K

MORNING PREACHER AT THE SAID CHURCH,
AND LECTURER OF ST. JOHN'S, WAPPING.

Published at the request of many who heard it.

"They shall abundantly utter the memory of thy great
"goodness."—Psalm cxlv. 7.

L O N D O N :

P R I N T E D B Y J. D R E W.

Sold by Mr. STRATTON, Bookseller N^o 12, Tottenham-
Court-Road; Mr. MATTHEWS, N^o 18, Strand; and
Mr. DREW, N^o 31, Fetter-Lane.

A D V E R T I S E M E N T.

THE profits arising from this publication will be appropriated to the use of the Charity School of St. Pancras. Its present establishment consists of twenty-four female Children, who are taken entirely from their parents, and are wholly maintained in the school-house; by which means they are prevented from following those bad examples they are too liable to meet with both at home and abroad, during the recess from school.—As the Trustees wish to extend this Institution still further, they respectfully solicit the Inhabitants of St. Pancras, and other liberal-minded Persons for their assistance; hoping that many more Ladies and Gentlemen will become Subscribers, and thus enable them to execute so desirable a plan. They further request of those who have Plain Work done abroad, that they will be pleased to employ the Children for the benefit of the Charity.

N. B. Subscriptions are received by Samuel Foyster, Esq. Treasurer, No. 27, Tottenham-street, and the Rev^d Henry Mead
No 4 Terrace, Tottenham Court Road

PSALM xxxi. 19.

O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of men!

IF in this life only we have hope in "Christ," saith St. Paul, "we are of all men most miserable*." But viewing, with the eye of Faith, the heavenly Canaan, the future inheritance of the saints; he not only thought little of the troubles of this mortal state, but was enabled to rejoice in tribulation. No mere man ever suffered more for the cause of God and Religion, than himself†: but, instead of murmuring, and thinking his lot hard, he could say "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look

* 1 Cor. xv. 19.

† 2 Cor. xi. 23, 33.

“ not at the things which are seen, but at
 “ the things which are not seen : for the
 “ things which are seen are temporal, but
 “ the things which are not seen are eternal*.”

And such a view of things had David. It appears from the Psalm of which our text is a part, that he was brought into great trouble and distress, and was reproached by his cruel enemies, who had meditated his ruin ; but, instead of returning evil for evil, he wisely and piously fled unto the Lord for succour, and found him a present help in the day of adversity. Divine consolations cheered his drooping spirit ; and whilst contemplating the goodness of God to his people, he forgot his sorrows. “ O how great is thy goodness
 “ which thou hast laid up for them that fear
 “ thee ; which thou hast wrought for them
 “ that trust in thee, before the sons of men !”

The persons interested in the blessing here spoken of, are described as fearing the Lord, and trusting in him. By which we are to understand that they are true believers: for fearing the Lord and trusting in him is, in

* 2. Cor. iv. 17, 18.

the language of The Old testament, the same as believing in the Lord according to the language of the New. And as that was the distinguishing mark of the children of God under the former dispensation ; so is this under the Gospel. As many as received the Messiah, to them gave he power, right, or privilege, to become the sons of God, even to them that believe on his name—for we are all the children of God by faith in Christ Jesus *. The fear of the Lord is highly spoken of in the Old Testament, as faith is in the New. It is said to be the beginning of wisdom †. No person can ever be wise in the things of God, or take one true step in the way to Heaven till he possess this fear. And with equal truth we may say of faith, that it is the beginning of wisdom. Believe in the Lord Jesus Christ, and thou shalt be saved, faith the Scripture, —but without faith it is impossible to please God,—impossible to be wise unto salvation ‡.

“ Fear God and keep his commandments,” faith Solomon, “ for this is the whole duty

* John i. 12. Gal. iii. 26. † Psalm iii. 10.

‡ Acts xvi. 31. Heb. xi. 6. Mark xvi. 16.

“of man *.” Keeping God's commandments is the certain effect or consequence of fearing him; therefore they are very properly joined together: for where the fear of God is in the heart, it will produce obedience in the life. And the same may be said respecting faith. “What shall we do,” said the Jews of old, “that we might work the works of God?” Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent †.” Faith then working by love, is the *whole* of a Christian; for the *just* shall live by faith ‡. By means of his faith, he shall live a life of justification through the righteousness of Christ; which is unto all and upon all them who believe—a life of peace and joy, as the result of his being brought into a state of acceptance with God—a life of communion and fellowship with God; for through faith he hath access by one spirit unto the Father §—a life of holy obedience to the word of God; which is a lamp unto his feet, and a light unto his

* Ecclesiastes xii. 13.

† John vi. 28, 29.

‡ Gal. iii. 11.

§ Rom. v. 1, 2.

paths: for “ All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works *.” And this will lead to, and terminate in an eternal life of glory and blessedness in the kingdom of God. Grace shall reign through righteousness unto eternal life by Jesus Christ our Lord; for whom God justifieth, them he also glorifieth †.

And as fear is a grace much commended in the Scriptures, so likewise is trust: for it is written “ Blessed is that man who maketh the Lord his trust ‡.” And equally blessed is the man who believeth in him. “ I am the resurrection and the life;” saith the Lord, “ he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die §.” Hence it is very evident who are the persons who have a right to, and an interest

* Psalm cxix. 105. 2. Tim. iii. 16, 17.

† Rom. v. 21. viii. 30. ‡ Psalm xl. 4.

§ John xi. 25, 26

in the blessing contained in the text—They are true believers, who fear the Lord and trust in him. But do not all men fear the Lord and trust in him? Verily no—for this is not the work of the flesh, but the fruit of divine grace in the soul. It is the Lord Jehovah, who, by his spirit, breaks up the barren soil of the human heart, with the gospel plow;—sows the seed of eternal life there;—waters it with the dew of heavenly doctrine, and causeth it to yield the pleasing fruit of holy fear and trust. Thus his promises of grace and mercy to his church are accomplished;—such as “I will make an
 “everlasting covenant with them, that I will
 “not turn away from them, to do them good;
 “but I will put my fear into their hearts,
 “that they shall not depart from me.”
 “And I will take the stony heart out of the
 “flesh, and I will give them an heart of flesh;
 “that they may walk in my statutes, and
 “keep mine ordinances, and do them; and
 “they shall be my people, and I will be their
 “God*.” But these promises are not ful-

* Jer. xxxii. 40. Ezek. xi. 19, 20.

filled in all men; for the word of truth declares that all men have not faith *—that the carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be; so that they who are in the flesh cannot please God †—that wide is the gate, and broad is the way which leadeth to destruction, and many there be who go in thereat ‡. And if we take a strict and an impartial survey of the world in general, we shall be constrained to assent to the voice of Scripture. The fear and trust spoken of in the text is *filial*—not *servile*. It is the unwillingness of a dutiful child, to offend his heavenly father; and a firm confidence in his paternal goodness. But the *wicked* are *strangers* to this—there is no *such* fear of God before their eyes §—fear him as an angry judge, they may—they must: it is consonant to our fallen nature. But this fear will never produce filial affections—will never influence the heart of a sinner to love God, and delight in his ways. Adam feared, and attempted to run from God;

* 2 Thef. iii. 2.

† Rom. viii. 7, 8.

‡ Mat. vii. 13.

§ Rom. iii. 18.

instead

instead of cleaving to him, and confiding in him*. Pharaoh feared—yet hardened himself in wickedness†. Hence when we read that by the fear of the Lord men depart from evil‡; we are to consider it as spoken, not of a natural, slavish fear; but of a holy, filial fear, which is wrought in the soul by the spirit of God. Before we proceed to consider the other part of our subject, permit me to ask, do you possess this fear and trust? It is essential to the Christian character; and if you are strangers to it, and unconcerned about it, you are truly to be pitied; for the present state of your souls is dreadfully dangerous indeed! May you be made to see and know it—and to pray earnestly to the God of grace that he would be pleased to plant this filial fear and trust in your hearts. But charity constrains me to hope that some present do possess this blessing. May you ever be thankful for this inestimable Mercy—Be careful to cherish it in your bosoms. It will be a guard against presumptuous sins. And happy is the man who *thus* feareth always§.

* Gen. iii. 8—10.

† Exod. ix. 27—35.

‡ Prov. xvi. 6.

§ Ibid. xxviii. 14.

The text informs us of the peculiar blessing of them who fear the Lord, and trust in him ; which is the next thing to be considered by us. “ O how great is thy goodness, “ which thou hast laid up for them that fear “ thee ; which thou hast wrought for them “ that trust in thee before the Sons of Men !” By which we are to understand, not God’s essential goodness, which is incommunicable and infinite, and cannot with propriety be said to be laid up and wrought for his people ; but rather the effects of his goodness—the benefits and blessings which flow to them from it. Hence we read that “ Jethro” the father in law of Moses, “ rejoiced for all “ the goodness which the Lord had done to “ Israel ; whom he had delivered out of the “ hands of the Egyptians *.” And there is equal cause for rejoicing now ; for the Lord continues to deliver his true Israel out of the hands of their spiritual enemies. The son of God was manifested to destroy the works of the devil. He was anointed and sent of his Father, to preach good tidings unto the meek,

* Exod. xviii. 9.

to bind up the broken-hearted, and to proclaim liberty to the captives*.——Moses experienced much of this goodness. When he thus petitioned the Lord: “I beseech thee, shew me thy glory. I will make all my *goodness* pass before thee,” said Jehovah, “and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy†.” And according to his promise, he did pass by before him, and proclaimed the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth‡.

David speaks of this goodness as *great*. And well he might; for none of God's gifts to his children are small. The effects of his goodness, particularly those which are displayed in a way of special grace and favour to them, are large and manifold. But the Royal Prophet doth not say *how great* this goodness is.—He speaks of it *indefinitely*; knowing that its depth cannot be fathomed

* 1 John iii. 8. Isai. lxi. 1.

† Exod. xxxiii. 18, 19.—‡ xxxiv. 6.

by the human mind—and if it could, language would be too weak to set it forth. This form of speech is common in the sacred writings. Hence we read that “ God *so* “ *loved* the world that he gave his only begotten son *”—And again, “ Behold, *what* “ *manner of love* the Father hath bestowed “ upon us, that we should be called the *sons* “ of God †.” The Evangelist wonders at divine love, and exults in his interest in it; but, like the Psalmist, he doth not attempt to explore it. *Fully to do this* would be a task too difficult for the angelic hosts above. The mystery of redeeming love engageth their attention; they *desire to look* into it ‡. But it far surpasseth the thoughts and conceptions of the highest order of intelligent beings. “ O the depth of the riches, both of the “ wisdom and knowledge of God! how un- “ searchable are his judgements, and his “ ways past finding out §!”

The goodness of the Lord, which is inexpressibly great, is here said to be laid up, and

* John iii. 16.

† 1 John iii. 1.

‡ 1 Pet. i. 12.

§ Rom. xi. 33.

wrought for them who fear and trust in him.

It is *laid up* for them.

First, In the Covenant of Grace, which contains nothing but blessings for the heirs of salvation. It was from this source that David drew comfort and support, when domestic trials were ready to bring his grey hairs with sorrow to the grave. Attend to some of his last words. “Although my house be not so
“with God; yet he hath made with me an
“everlasting covenant, ordered in all things
“and sure: for this is all my salvation, and all
“my desire *.”

Afflictions are the common lot of man, from the crowned head, to the poorest subject. For since the entrance of sin into the world, man is born to trouble, as the sparks fly upward †. And *truly wise* are *they* who seek relief where the *King of Israel* sought it; for that is a *neverfailing source*. “The mountains shall depart, and the hills be removed;
“but my kindness shall not depart from thee,
“neither shall the covenant of my peace be

* 2 Sam. xxiii. 5.

† Job, v. 7.

“ removed, saith the Lord, that hath mercy
 “ on thee, oh ! thou afflicted, tossed with
 “ tempest, and not comforted *.”

Secondly, The goodness of the Lord is also laid up for his people in Christ. For it pleased the Father, that in him should all fulness dwell ; who is the head of the body the Church †. He is not only a political head, to direct, rule, and govern his Church, like an earthly prince who is the head of the state, and hath a right to prescribe laws ; but also a head of vital influence, to communicate, by his word and spirit, life, strength, and fruitfulness to all his true members. In him there is a fulness of grace and righteousness, to pardon and justify them ;—a fulness of wisdom and power, to lead them in the paths of holiness, and to preserve them unto the end. They are *complete* in him ‡—and without him they can do nothing §. “ I live,” saith the Apostle, “ yet not I, but Christ “ liveth in me ; and the life which I now “ live in the flesh, I live by the faith of the

* Isai. liv. 10, 11.

† Col. i. 18, 19.

‡ Col. ii. 10.

§ John xv. 5.

“ Son of God, who loved me, and gave himself for me *.” “ I can do all things through Christ who strengtheneth me †.” Daily experience taught him that every duty he performed, either as a Christian or an Apostle, was through the aid and assistance of his divine Saviour, and by virtue of his union with him, in whose grace he was strong. And this self-abasing, and Christ-exalting lesson must be learned by us, if we would be *Christians in deed and in truth*. “ The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day ‡.” It is living daily upon the Saviour’s fulness, receiving out of it grace for grace, that will enable us to serve God acceptably, and yield him the fruit of righteousness §.

Thirdly, The divine goodness, of which we have been speaking, is likewise laid up in the exceeding great and precious promises of

* Gal. ii. 20.

† Philip. iv. 13.

‡ Isai. ii. 11.

§ John xiv. 6.—Rom. vii. 4.

God's word*. Every promise contains a blessing, to which the Christian is entitled, through Christ, his living head: for all the promises in him are *yea*, and in him *amen*, to the Glory of God †. They are the promises of the God of Truth, made in Christ Jesus the true and faithful witness; by whose blood they are ratified and confirmed to, and in due season shall be fulfilled in them who believe.

But this goodness being treasured up, implies that it is both secret and safe. It is hidden from the people of the world, who neither know nor desire it ‡. The things of time and sense engage their thoughts. Their cry is, Who will shew us any earthly good §? What shall we eat? What shall we drink? And wherewithal shall we be clothed? And as they know no happiness superior to this, they wonder what the truly pious can discover in Religion, to be so charmed with it; and think them deficient either in sense or taste, because they tread not

* 1 Pet. ii. 4.

† 2 Cor. i. 20.

‡ Mat. xi. 25.

§ Psalm iv. 6.

in their footsteps*. But this only verifies the Apostle's words that "The natural man
 "receiveth not the things of the spirit of
 "God, for they are foolishness unto him;
 "neither can he know them, because they
 "are spiritually discerned†."

As this goodness is hidden from the people of the world, so it is in a great measure from the righteous themselves.

First, in respect of the fountain. Their life is hid with Christ in God ‡.—They know it but in part;—they see it but through a glass darkly:—for it doth not yet appear what they shall be, so little do they know of the invisible realities of the Heavenly world, compared with what they shall know, when they join the Church triumphant in Glory. But this is their comfort, that they are now the Sons of God; and are assured from his word that when Christ who is their life shall appear, they shall be like him, for they shall see him as he is §.

* 1 Pet. iv. 1—4.

† 1 Cor. ii. 14.

‡ Col. iii. 3.

§ 1 Cor. xiii. 9—12.

1 John iii. 2.

Secondly,

Secondly, It is hidden in respect of the fulness. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him*." "When the Queen of Sheba heard of the fame of Solomon, concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious-stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the King which he told her not. And when the Queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up into the House of the Lord; there was no spirit in her. And

* 1 Cor. ii. 9.

“ he said to the King, It was a true report
 “ that I heard in mine own land, of thy
 “ acts, and of thy wisdom. Howbeit, I
 “ believed not the words, until I came, and
 “ mine eyes had seen it: and behold, the *half*
 “ was not told me: thy wisdom and prospe-
 “ rity exceedeth the fame which I heard *.”

But we have a greater than Solomon in view—His *Antitype*—his *King*—his *God*.

The true Members of his Church on Earth, who, in the actings of their faith and love upon him and his promises, have enjoyed the happiness of Religion, will say that one half was not told them of the pleasures of real Godliness. But when they are actually come unto mount Sion, and unto the City of the living God, the Heavenly Jerusalem, to the general Assembly, and Church of the first-born, where are an innumerable company of Angels, and of the spirits of just men made perfect, and where God, the Judge of all men, and Jesus, the Mediator of the new Covenant reign †; they will then with greater wonder say, It was a *true*

* 1 Kings x. 1—7.

† Heb. xii. 22—24.

report which we heard of the felicity of the future state of the righteous, but the *thousandth part* was not told us. *All* which they enjoy by faith, on *earth*, falls *infinitely short* of that *fulness* of joy in the *presence* of God, and those *rivers* of *pleasures* which will *flow* at his *right hand* for evermore *.

Thirdly, The goodness of the Lord is also hidden from the righteous in respect of the manner of spiritual regeneration. "For," saith the Apostle, "what man knoweth the
 " things of a man, save the spirit of a man
 " which is in him? Even so the things of
 " God knoweth no man, but the spirit of
 " God. Now we have received, not the
 " spirit of the world, but the spirit which is
 " of God; that we might know the things
 " that are freely given to us of God †." How know them? In their saving effects—not in their immediate cause and the manner of their production. "The wind bloweth
 " where it listeth, and thou hearest the sound
 " thereof, but canst ^{not} tell whence it cometh,
 " and whither it goeth: so is every one that

* Psalm vi. 11.

† 1 Cor. 11, 12.

“ is born of the Spirit.” This divine person, in a secret and hidden manner, quickens and influences the souls of Believers : they are *sensible* of his *power*, by its *happy effects* upon them ; though they are not able to *conceive* by *what manner* of *secret operation* he *produces* these effects.

God’s goodness being *laid up* for his people, *implies* that it is *safe*, as well as secret. There are treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal *. In Heaven, an inheritance is reserved for them ; while they, on earth, are preserved for it ; So that they have equal cause with the Apostle gratefully to say, “ Blessed be the God and Father
 “ of our Lord Jesus Christ, who, according
 “ to his abundant mercy, hath begotten us
 “ again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an
 “ inheritance incorruptible and undefiled, and
 “ that fadeth not away, reserved in Heaven
 “ for you, who are kept by the power of

* Mat. vi. 20.

“ God through faith unto salvation, ready to
 “ be revealed in the last time *,”

This goodness is not only *laid up* for them, but, faith the text, it is *wrought* for them before the sons of men. It is *manifested* in *providence*, as well as in a *way* of *special grace* and *favour*. One instance of his goodness, wrought before the sons of men, should be *particularly remembered by us on this day*. We are now assembled to make our grateful acknowledgements to the God of salvation, for restoring our gracious Sovereign to health and comfort, at a *time the most critical*. “ Con-
 “ cerning mine anointed,” said he, “ I have
 “ *seen his ways*, and will *heal him*; I will
 “ *lead him also*, and *restore comforts* unto him,
 “ and to his *mourners*. I create the fruit of the
 “ lips; peace, peace to him that is far off, and
 “ to him that is near,” faith the Lord; “ and
 “ I will heal him †.” And for ever adored be his name, he *hath healed* him;—he *hath* restored *peace* and *comfort* to him, to his *amiable Queen* and *family*; and to *all his affectionate loyal subjects*.

* 1 Pet. i. 3—5.

† Isai. lvii. 18, 19.

We

We were *ready* indeed to say (with Jacob) *all these things are against us*—But the event hath *proved* that they were among the *all things* which *work together* for good to them who love God*. “Call upon me,” saith he, “in the day of trouble; I will deliver thee, “and thou shalt glorify me †.” We have called upon him, and have found him faithful to his promises: for in restoring our much-loved Sovereign, he hath answered our petitions.

Having given us the oil of joy for mourning, and the garment of Praise for the spirit of heaviness ‡; our harps should no longer hang upon the willows, for it well becometh the righteous to be thankful.—Then may our Souls bless the Lord; and all that is within us bless his holy name. May our Souls bless the Lord; and *never, never forget his benefits!*—May the best of blessings descend from the King of kings upon those *truly* patriotic Ministers and Senators, who *faithfully adhered* to their Sovereign in the time of his affliction! And may the Heavenly

* Rom. viii. 28.

† Psalm l. 15.

‡ Isai. lxi. 3.

Physician pour forth, in *rich abundance*, the balm of life, joy, and peace, upon the honoured aged head who hath been the *bappy instrument* of *restoring our King*. And let *every heart*, and *every tongue* say, *Amen*.

But there are *other* blessings which God hath wrought for them who trust in him before the sons of men. The *great work* of *redemption* was wrought *openly*, in the *fight* of his *enemies*; who attempted to frustrate it, but in vain*. He appointed his Son to this work—sent him to effect it—owned him in it—and brought him through it †.

And there is also a *work* of *grace* wrought *in* them, to make them meet to be partakers of the inheritance of the Saints in light ‡. The effects of which will appear before the Sons of men: “That they may see, and
“ know, and consider, and understand together, that the hand of the Lord hath done
“ this, and the Holy One of Israel hath
“ created it §.” “ Out of the abundance of

* Psalm xcvi. 1—3. † Isai. xlii. 1—7. Rom. i. 4.

‡ Phil. i. 6. Col. i. 12. § Isai. xli. 20.

“ the

“ the heart, the mouth speaketh *.” A *truly* pious soul cannot *long* conceal himself from the eyes of the world. Though, at his *entrance* upon a religious course, he may be like Nicodemus, who first came to Jesus by *night*; he will not *rest here*, but, with him, will *publickly* own his despised Saviour before the sinful sons of men †.

And as there is a work of grace wrought in the hearts of the righteous; its happy effects are, in a measure, experienced by them. “ The work of righteousness shall be peace; “ and the effect of righteousness, quietness, “ and assurance for ever ‡.” *Most* of the Christian’s good things are to *come*—are to be *enjoyed in Heaven*; but he hath a *foretaste* of them *here on earth*. Hence the Royal Prophet could say, “ O *taste* and *see* that the Lord is “ good : blessed is the man who trusteth in “ him §.” And saith St. John “ That which “ *we have seen and heard, declare we unto you,* “ that ye also may have *fellowship* with us: and *truly our fellowship* is with the *Father*,

* Mat. xii. 34.

† John iii. 1, 2. vii. 45—52.

‡ Isai. xxxii. 17.

§ Psalm xxxiv. 8.

“and with his *son Jesus Christ* *.” And they, who are happily brought into this fellowship, shall experience, from the Lord, many deliverances out of afflictions and temptations—and many salvations from their enemies, before the sons of men. He was with Joseph in the prison—with Daniel in the lions den—with Shadrech, Meshach, and Abednego, in the burning, fiery furnace †—and he is the same faithful friend to his Church in every age. “I am the Lord,” saith he, “I change not; therefore ye sons of Jacob are not consumed ‡.”

Then remember Christians, to make your case known to him, in the hour of affliction, for he is a present help. He has wrought goodness for his people in times past; and he will appear for them in the present time. See that you dishonour him not, through unbelief; but fear and trust in him. Do the sons of men vex your soul? Do they lay to your charge things which you know not? Consi-

* 1 John i. 3.

† Gen. xxxix. 20—23. Dan. iii.—vi.

‡ Malachi iii. 6.

der the verse following the text. “Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.” Therefore “commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day*.” Under all your trials consider that there is goodness laid up for you. “He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things †!” But, saith the tempted, distressed Christian, *how* am I to *enjoy* them? By pleading with the Lord, in humble prayer, with a fiducial dependance upon him. Do you complain of the *want* of the *gift* of *prayer*? Say unto the Lord, Remember thy covenant, in which thou hast caused me to hope—Remember thy promises which thou hast given for the consolation of thy people—And remember thy son in

* Psalm xxxvii. 5, 6.

† Rom. viii. 32.

whom

whom thou hast declared thyself well-pleased; for in his merits do I trust, and in his righteousness do I now presume to approach thy Mercy Seat. *Such* language as *this* (if truly from the heart) is the *very essence* of Prayer. The sacrifice of God is a broken spirit, a broken and a contrite heart he will not despise. "For to this man will I look," saith he, "even to him who is poor and of a contrite spirit, and trembles at my word *."

And in the judgment day he will appear for such, in the face of the whole world—before men and Angels. He will then wipe off the reproach from his people, when their enemies shall be confounded, and put to shame—When they shall be constrained to say, We fools counted their lives madness, and their end to be without honour; but now, how are they numbered with the righteous! whilst we have our portion with hypocrites and unbelievers.

"O how great is thy goodness which thou
"hast laid up for them that fear thee! which
"thou hast wrought for them that trust in

* Psalm li. 17. Isai. lxvi. 2.

“thee, before the sons of men!” And as there is goodness *treasured up*, as well as *wrought* for the *righteous*; then, *however thorny* their passage through life *may be*, the end must be peace *. Are *we* of the *number* of the *righteous*? May we prove it daily, by setting our affections on things above, not on things on the earth; for our God—our Saviour—our treasure—our all is in Heaven. And let this reconcile us to Death, whose territories we must pass through in our way to Glory. To fortify our minds against fear, we should remember that to us he will be a messenger of peace. When we die, all our troubles die with us: but God’s goodness dieth not—it is in reserve for us beyond the grave—and as *soon* as we are *absent* from the *body*, we shall be *present* with the *Lord*; who will lead us to living fountains of waters, and wipe away all tears from our eyes †. Then may we be steadfast and immoveable, always abounding in the work of the Lord; know-

* Psalm xxxvii. 37. Isai. lviii. 1, 2.

† Rev. vii. 14—17.

ing that our labour shall not be in vain.
 “ Now unto him who is able to keep you
 “ from falling, and to present you faultless
 “ before the presence of his Glory with ex-
 “ ceeding joy; to the only wise God our
 “ Saviour, be Glory and Majesty, Dominion
 “ and Power, both now and ever. Amen *.”

* Jude 24, 25.

ERRATUM.

Page 20, line 2. *for* quicken, *read* quicken.





In a few days will be published. Price 6d.

The second edition of a Sermon, entitled
"Christ both God and Man," preached
9 May 28, 1780, by the Rev. Henry Mead.
To be had of the Publishers of the foregoing
Sermon.

